The Bombay Guardian

VOL. XVII.—New Series. SATURDAY, APRIL 29, 1871. [No. 9.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

RIS is again blockaded, and all sup- ood from without are cut off. The the Mail shows that the reign of as fairly inaugurated. The Com- ve ordered the forfeiture of church ; the pillage of the churches had ed; all who sympathize with the s government are arrested, and them are shot.

E contents of an important despatch Chinese Foreign Office to the Fo- nisters have been made public. Chinese Government demands the of female schools; that no mission ve more than 45 converts; that against Confucius and the received of the Chinese shall be forbidden; sionaries—except at the treaty ports be treated as Chinese subject that s to Christianity shall be not suited he Chinese Courts if a missionary inter- on their behalf; and that no women ttend religious services.

despatch further stipulates, that if massacre occurs, no compensation be allowed, and that actual murderers shall be punished.

e replies to the despatch have not yet published, but there is very little reason lieve that these extraordinary demands be conceded. The Roman Catholic Or- anages, where sick and dying children e received in order that they might be nkled and the baptismal formula repeated r them, were the real cause of the out- ak at Tien-Tsin, and it would be right ugh on the part of the foreign ministers d consuls to consent to such regulations would effectually guard against the abuses oured by such institutions. The proposal bolish female schools, has reference to h establishments.

—The Bombay Municipality think tram- ys are desirable; are not in a position to struct them; but object to their con- uction by others. But if others are able do it, and willing to pay for the conces- , we see not why the public should not ccommodated.

The following extract from a letter from appears in an American paper. The nce is to the Rev. Wm. Taylor:

e whole body of Methodists in both hemi- s owe a debt of gratitude to Brother Taylor s great services in our common cause. Travel- at his own expense, refusing every form of neration, carefully avoiding collisions with rties, and seeking only the souls of men, he about among the dark places of the earth, of a crucified and risen Jesus, and succeeds ding many thousands to Christ."

. Taylor has been for about twelve years lling about the world, preaching the l, and though his expenses are some- necessarily large, he declines all pecu- aid and supports himself and his family by the income which he derives from the sale of his books. (1 Cor. ix. 18.)

—A Mahomedan, a Syud, made profession of his faith in Christ on Easter Sunday in Kurrachee, and was baptized by a missionary of the Church Missionary Society. May the Lord give him grace to endure unto the end. We are often in these days reminded of our Lord's word, Many are called but few are chosen. Christians should remember this neophyte in prayer.

—Returns showing the working of the Contagious Diseases Act, have been embodied in the Health Officer's Report. As the *Times of India* remarks, "a more complete declaration of utter failure was never issued." Here are the tabulated results:

1870.	Registered.	Per diem.	Diseased.
May 18th to June 30th...	1,405	34·8	267
Third quarter.....	246	2·7	50
Fourth do.	164	1·8	29
1871.			
First quarter.....	91	1	10

The Municipality pay Rs. 30,000 a year for these results; so that the ten diseased women discovered by the functionaries whom the State commissions, during the first three months of this year, cost Rs. 7,500, or Rs. 750 each! Our contemporary adds:

"We believe the detailed history of this extravagant organisation would prove, still more forcibly than the bare figures we have given, that it is vain to attempt to grapple with the evil thing in this wide open city."

Similar testimony comes from Calcutta. It is high time this C. D. Act were cancelled. The Native press, with one voice, denounce it.

—The Rev. Mr. Reynell, Chaplain at Byculla, is obliged by illness to leave for Europe. The Rev. F. Sharpin succeeds him.

The *Friend of India* has some very good remarks on the way in which the Emperor of Germany's recognitions of divine providence have been greeted in England. We confess that the contemptuous and condemnatory terms in which these references to the superintending hand of God have been spoken of by leading English journals, have impressed us painfully. These critics are quite sure that King William is an out-and-out hypocrite, and simply uses these expressions to obtain a religious reputation. Well it is somewhat a novel thing in this age for a great military conqueror to be willing to forego a military reputation that he may be considered pious; and this is the more remarkable as the Germans of the present day are thought to have religion in slight regard. King William has lived long enough in the world to know that the leading journals of either England or the Continent were not likely to be won by this sort of thing. It is not thought a very decorous or Christian thing to accuse a man of being influenced by the worst motives, without evidence. We believe that William entered upon this war with a deep sense of his dependence upon God for the success of his arms, with a strong conviction that his cause was a right one, and with earnest prayer that God would rebuke the aggressive spirit of the French and their leader, and bring about a condition of things in which this spirit should no longer be permitted to destroy the peace of Europe. After a succession of such signal victories, it would have been but natural for him to give the credit to the admirable military organization of the Prussians, and the skill with which the army had been handled. He resisted the temptation and gave the glory of his success to God. If we consult the Scriptures with regard to this matter, we shall find that nothing is more scriptural or more obligatory, than the recognition of God as the author of all our successes. We read of signal chastisements that came upon monarchs, Herod for instance, because they gave not God the glory of their triumphs.

We quote the *Friend of India*:

"The man who cannot understand what was the feeling of the Prussian King as he drew near to the dread trial; the man who cannot comprehend how and why such a man, at such a time, should look up to the Eternal Heavens and ask God to bless his country's arms, knows nothing of the dread reality of any great crisis of human life. * * * The whole life of the man shows a concentrated purpose, a pride that often has made him rough and rude, but which never has allowed him to stoop to hypocrisy. Chiefly, however, look at the one fact. Here was a war in which Prussia expected to be at first beaten. The French *elan* would sweep all before it to begin with. Napoleon had no thought of any lines to fall back upon; the Prussians had. The King warned his people that they must not be dispirited by a few reverses. Can any man in his senses think that, at such a moment, a man even like Frederick the Great, with Voltaire at his elbow, would have dreamt of offering a gratuitous insult to an invisible Power, which, if it ruled at all, ruled the whole earth? We do not believe it. Such men, in such scenes, are not hypocrites; never were at any period of history. William the Conqueror's idea of Omnipotence was a strange one, but at least he believed; and his belief gave double force to every blow. When war is over and the Te Deums are chanted, then we know not but the unreal words rise, but they never rise at moments such as those in which King William's 'piety,' as it is called, came to the surface of events, and set all the wits at work all over Europe. To say otherwise were to set at nought both history and art, were opposed, in fact, to all that is known of humanity. Dr. Arnold Ruge says that the expressions were merely German conventionalisms. Dr. Ruge is wrong. They were expressions in downright earnest, and the German Emperor would use them again to-morrow, in any other war, though perhaps he never again could mean by them half so much as he meant this time. No, the Emperor is a despot to his heart's core. We trust that Prussian Liberalism will beat him out and out; but he is a King, every inch of him, and no hypocrite."

The following extraordinary statement is made by the *Indian Mirror*:

"The holiest and noblest female characters which our society presents under the existing state of things, are found, almost as a rule, among the widows of our household. Instead of being 'outcasts,' they have ever been the guardian-angels of

...ircle, ministering to the wants of ... that charmed circle, performing ...most sacred obligations to all around ...king exclusive care of all religious and ...rites. If the genius of the national ...driven from society at large, finds shelter ...ere, it is among the Hindoo widows, to whom ... the day of their bereavement every one at...oute that character of religious sanctity, which ...ey come almost naturally to possess."

The Hindu widow is regarded as a person who, strictly speaking, has no right to live; she should have died with her husband. The fact of his death shows that she must have committed some great sin in a former birth; her head is shaven as an indication that she has forfeited all the honour and respect that belongs to the wife and is henceforth to be regarded only as a menial. In many respects her condition is that of one out-casted; in some respects it is worse; for a person put out of caste can go away and seek his own associates, but she has to remain with those who regard her presence as a blight and who attribute to her whatever calamities come upon the family. This is the normal condition of the Hindoo widow. Of course there are among the Hindoos those whose minds are in a measure emancipated from these atrocious prejudices, and in whom kindlier feelings are allowed expression; and there are doubtless families where the lot of the Hindoo widow is considerably alleviated. But when the editor of the *Mirror* asks us to believe that the Hindoo widow is the guardian-angel of the family circle, the holiest and noblest of female characters, ministering to the wants of everybody within that *charmed circle*, we must decline receiving his testimony. If what he says is true about the singular purity and excellence of the Hindoo, it only aggravates a thousand-fold the iniquity of those who degrade her. But his testimony flies right in the face of unimpeachable facts. What is the meaning of the great efforts made for the alleviation of the curse of widowhood among our educated Native friends? What is the meaning of these associations for the remarriage of widows? If the *Indian Mirror* is right in what he says about the blessedness of Indian widowhood, these associations are making a great mistake; it would be a grievous wrong to the 'charmed circle' of Hindoo domesticity to take away the guardian-angels. But the pen which so eloquently and romantically describes the life of these angels, is doubtless the same which depicted the ancient Rishi as a being of exalted holiness, too holy for the lower walks of life, communing with the skies upon a pinnacle of the Himalaya mountains, and presenting the type of religion which the Englishman lacks.

The Bombay Guardian.

SATURDAY, APRIL 29, 1871.

MORE WORDS ON HUMILITY.

We have remarked that humility is connected with faith. This may help some of us to understand why our more direct efforts to be clothed with humility have been so unsuccessful. The more we have attempted to school ourselves into humility, the more marked has been our failure. Our pride seems to know how to meet all direct assaults. Happy is he who learns that there is another way of compassing this desirable transformation. The Roman centurion whose servant was ill and who thought he could not do better than ask the interposition of Christ, may help us to reach the knowledge of this better way. He did not think himself worthy that Christ should cross his threshold, and sent to suggest that such a degradation could not be necessary; if an ordinary Jew would shrink from entering the house of a Gentile, much more this man so mighty in word and deed; let him speak the word only and the sick man would be healed. Here, you exclaim, is humility; No, says Christ, here is faith; I have not found so great faith, no, not in Israel. It was the centurion's faith in the exalted character of Jesus that led him to take such a disparaging view of himself. And so we find, throughout the Gospels, the commendations of our Lord reserved for faith. The reason why pride has such ascendency within us is because we are not looking unto Jesus; our thoughts are not occupied with One so much greater than ourselves, One who was holy, harmless, undefiled and separate from sinners. He must increase but I must decrease, said John the Baptist, and so may the believer say now. We are not to be satisfied with even the centurion's faith. It will not do for us to snatch a blessing from Jesus as he passes, and then let him go his way. Let us say to him, Come not to my house, but to thine, for all is thine; be it thine to dwell in, and let me find my happiness in hearing thy gracious words like Mary, and ministering unto thee like Martha.

Where the treasure is there is the heart. If the treasure is in your own self, your virtues, your superiority, your works, your intentions, your aspirations; if this is what attracts your special regard and what you are desirous of commending to the regards of others, then you are the victim of a miserable deception. In the little kingdom of your being there is usurpation and treachery. Self is thrusting itself into the place that has been set apart for God, for Christ, for God in Christ; and your faculty of admiration has turned traitor and is giving to the creature the glory due unto the Creator.

It is truly notable that just in the degree in which a man passes from darkness to light, puts off his old nature and becomes renewed in the image of God, in that degree does pride die out in him. As God commends him he ceases to commend himself. And if any one should attain unto the measure of the stature of a perfect man in Christ, it is certain that he would be the humblest man that ever lived. But is there any incompatibility between humility and the recognition of the truth? Is humility a sort of happy mistake, a felicitous ignorance, a becoming blindness? Nothing of the kind. One of the wondrous words of Christ resolves this enigma. There is none good save one, that is, God. The knowledge that puffeth up is not true knowledge; brought to the test it is found grievously defective. A man may have a hundred times the knowledge of the author of Cosmos, and yet be more remarkable for his ignorance than for his knowledge, even as He who made all things is greater than all things. We are not called to ignore anything in us, any of our aptitudes or advantages or acquisitions; but to know that a man can receive nothing good except it be given him from above. What hast thou that thou hast not received? Our responsibility is in the use made of these advantages. They are talents or pounds with which we are to trade for the Master. The very greatness of them becomes our severest condemnation, when His glory, and the profit of others, have not been our study.

We have said that direct endeavours to excite humility, always fail. Many of those in our days who have a leaning towards Romanism, and who unwisely identify humility with a certain costume and manner and speech and image, set themselves to adopt these external symbols, fancying that in doing so they are laying hold upon the very prize of humility itself. A sad mistake. If they could take a moral photograph of themselves, after a month's or year's acquaintance with the symbols, they would probably find self as lusty and rampant as ever, with the sandalwood of self-complacency evaporating before its shrine. No, one great truth all must come in and sit down upon the throne of our being.

Isaiah was a man of God, chosen for high and special mission, blameless and holy in estimation; yet when he once given him to see the Lord throned, with encompassing seraphim faces needed to be veiled by them from the glory of his countenance. thoughts of his own goodness were diately slain in him, and he exclaimed is me, I am undone, because I am unclean lips and dwell in the midst people of unclean lips; for mine eyes seen the King, the Lord of Hosts. was a revelation of the Lord as the his people; if the seraphim with of awe and self-concealment, could claim holy, holy, holy, what must be in heaven of any homage that Isaiah and fellow-worshippers could render? This an anticipative revelation of the Messiah that same Jesus whom we profess to and to serve. We speak of this King of ours, but is not the incense of hearts chiefly offered to ourselves? We faith that we may see him as he is, see as the seraphim see him; we need a miraculous operation of the Spirit so that his glory burn up our own poor tinsel glory, and we may count it felicity and honour to permitted to serve this Lord of seraphic hosts, in any capacity, with any sacrifice amid any humiliations.

FREE-WILL IN CONVERSION.

There are some who think to make things easy for God, by denying the free-will of man. They read that salvation is of the Lord; that it is wholly of him, through him and to him; that men are dead in trespasses and sins, until quickened by the Spirit; that no man can call Jesus Lord except by the Holy Ghost; they thus recognize the sovereignty of God and the dependence of man. But here they stop. They refuse to recognize the responsibility and obligation of sinners; they imagine that all exhortations to sinners to do anything, all invitations addressed to unconverted men, are against the truth which they have learned. And there is no book that deals more in such exhortations, expostulations and invitations than the New Testament. Every page of it shows that conversion is accomplished by means of motives brought before the mind of the sinner, and that from first to last the sinner is active and voluntary in this matter of embracing the Gospel. Turn ye, turn ye, why *will* ye die? Whosoever *will*, let him take; and so everywhere in the Scriptures. These half-enlightened brethren suppose that they glorify God by representing him

Digitized with funding from the Government of Maharashtra on 28 February, 2020

ng without the agency of man ; but the shows that God is pre-eminently glori- y working with the agency of man. ef a passive state of the mind ? On ntrary the mind is never more active hen it believes. It is only as the s in an active, voluntary state that it ll affected by truth. Therefore the eacher of the Gospel aims first to ob- tention ; then *reflection, consideration ;* orts men to count the cost; all his s are made to men who are free agents fected by motives. It is the free-will n that determines his guilt; and this last thing that the Gospel would seek e away. 'Ye would not,' is the con- ion pronounced on those who reject el. We may be perfectly sure that nothing in all this which in the least he great truth that every good and erfect thing is from above, and that Christ we can do nothing. We are honour the whole testimony of God. ngs of great joy are commanded to hed to every creature by Him who tly sincere in all his offers, and who ve all men to be saved and come unto owledge of the truth. It is a mistake ne free-will as will uninfluenced, or to e that it is destroyed when the will is ced. All that is necessary is that the hould be influenced in accordance with own laws, by means of motives. 'Mary h chosen the good part,' said Jesus; and conversion God does not more truly choose sinner, than the sinner chooses God.

As bearing upon this subject we make an extract from the Life of the Rev. James Smith, of Cheltenham, pp. 191-3:

"I now come to a very important point in my history as a preacher of the Gospel. Often had the conviction flashed across my mind, *that I did not deliver the message of the Gospel to every creature, as Christ had commanded me.* This led me to search the Scriptures on the point more carefully, and to examine my own heart as in the sight of God. I well knew that a change on this point would bring me into great trouble, and sever me from all my early connections and associations. It was a long, a severe, a desperate struggle which I had, but being once convinced, I determined to obey God rather than man, cost me what it might. As in the presence of God and for my own use alone, at that time I wrote:

'I have lately been led, I trust by the Lord, to see differently to what I have done, in reference to addressing sinners. I have hitherto confined myself to warning them, and setting before them the way of escape from the wrath to come. But it does now appear to me to be Scriptural, to expostulate with them, to invite them to Jesus and to call upon them to repent and believe the Gospel. My views of human weakness and wickedness, remain just the same as before; but what Jesus practised and the apostles did must be right, and I am convinced now that they thus addressed sinners, *I mean unconverted sinners.* I expect that the proclamation of these sentiments will involve me in many difficulties and troubles; I expect to find friends turn foes; and the weight of the cross, for a time, greatly to increase. But I hope I value the truth and pleasing God, more than anything besides. Oh with what weight does that text rest upon my mind: "Being allowed of God to be put in trust with the Gospel, so we speak; not as pleasing man but God who trieth our hearts." 1 Thess. ii. 4. The Lord make me more simple, honest, humble and useful; and enable me at whatever cost to discharge my conscience and preach the whole counsel of God. I have already suffered much from Hyper-calvinists, and now I expect I shall suffer more; may the Lord give me courage, fortitude, patience, perseverance and love, for all those I do and shall want. If I know my own heart my aim is pure, the fear of God is before me, and to glorify God and save sinners, is the ruling desire of my soul. I have long prayed to be led into the truth, the whole truth; the system I was led to embrace when young, has kept me in the dark in reference to this subject, hitherto. But I cannot satisfactorily explain the passages of Scripture which refer to this subject, nor have I ever met with any Hyper-calvinist who can; neither can I preach from them, and now I feel sure that system must be wrong which will not allow a man to walk in the steps of the apostles, or preach as Jesus preached. Lord, keep me from error, darkness, and from every sin.'"

WHAT IS TRUTH?

Let us also go, that we may die with him. (JOHN xi. 16.) How is this, Thomas? Do you know what you are saying? Do you really believe that the Master is to die? Perhaps you think the Jews will stone him and you who accompany him? You reason that as Jesus withdrew and remained in a secluded place when the Jews sought his life and offered a reward to any who should make him known to them, his return to the neighbourhood of the capital is just a surrendering of himself into their hands. Is there a slight accent of reproach in your language, as though Jesus ought to be more considerate and not expose you and himself to the wrath of his enemies?

I know that, even now, whatsoever thou wilt ask of God, God will give it thee. (22.) Ah, it is refreshing to find this faith in her who was a little while ago anxious and troubled about many things. She then found fault with Mary for sitting at the feet of Jesus and leaving her to the household cares; now as soon as she hears that Jesus is coming she leaves all to meet him, and in the very moment she meets him pours out all her heart to him at once, mingling reproaches with hopeful suggestions. If thou hadst been here, my brother had not died. How couldst thou stay away and let him die? Didst thou not know that we had set our hopes upon thee, and up to the very last refused to entertain the thought that Lazarus was left to die? Such a thought seemed to us criminal, for it seemed to say that thou hadst no love for him and for us, and all thy friendship was a mockery and a delusion. And when they told us our brother was dying, we laughed them to scorn, knowing that Jesus was the friend of Lazarus. And oh, what a death invaded our hearts, when we saw him actually die! Was it simply the rupture of the tie that bound him to us? No, it appeared to us like the rupture of that more precious tie that bound him and us to thee. But seeing thee again, there is a faint stirring of faith and hope within me. Notwithstanding what has come to pass, I know that, even now, whatsoever thou wilt ask of God, God will give it thee. Even now. Blessed is the believer whose faith is equal to this 'even now.' Many a one who has prayed for increase of faith, has been brought to just such a frightful hour as that in which Martha and Mary saw the body of their deceased brother taken to the tomb; an hour when the earthly loss was little in comparison with the eclipse of the sun of righteousness, the failure of Christ's love where hope had been most confidently built upon it. If even then, in the awful darkness, faith would insist upon cleaving to Christ, there would be joy in heaven, and it would not be long before the sun should shine forth with a glory never before witnessed.

I am the resurrection and the life. (25.) It is so much easier to believe with reference to the far future or the far past than with reference to the present moment. Christians take it as a matter of course that there shall be the resurrection of the dead, the just and the unjust, because they conceive of it as something that belongs to a very distant future; yet if they were required to believe that the resurrection of a single individual were to take place to-morrow, their poor faith would go into convulsions and give up the ghost. And it seems perfectly natural that the apostles and early Christians should plead Christ's promise, He that believeth on me the works that I do shall he do also; yet if asked to seek the fulfilment of that promise to-day they would say the demand savoured of insanity. But can we say that the faith which now neglects to realize the fulness that is for us in Christ, has any warrant to look to a distant future for great displays of his power? I AM the Resurrection and the life. Surely the Apostle Paul had given great heed to this declaration; therefore he sought with all his heart to know the fellowship of his sufferings and the power of his resurrection. This I AM bids me recognize Christ as my Christ, mine to-day, mine with all power in heaven and in earth, mine to give me now all things that pertain to life and godliness. The Christ who is with thee, Martha, is the very one who shall raise the dead at the last day, and greater power shall not belong to him then than is now his. He is the Resurrection as he is the Life: what is the resurrection to the believer but the fulness of life, the final and complete victory of life over mortality.

He that liveth and believeth on me, though he may die, yet shall he live. (25.) This is the more literal translation. Faith is life. What we call death has no power to extinguish faith or life, that is, to separate the believer from Christ. Jesus seeks in many ways to show how completely faith has power to appropriate Christ and all his fulness.

Whosoever liveth and believeth in me shall never die. (26.) Jesus gives a superlative expression to the privileges of the believer, and it may take the slow faith of the church thousands of years to attain to the measure fully indicated by the promise. The last enemy that shall be destroyed is death. Mortality must be swallowed up of faith. But we are content to leave this to a distant future, instead of seeking that Christ may be fully formed in us the hope of glory, and all the vestiges of death be left behind us. But is time really a helper of faith? Rather is it not an adversary? What good does it do for us to wait for faith to grow? Delay is even more dangerous here than elsewhere. It becomes more difficult to believe the longer we delay. All the victories of faith have been won by those who refused to trust in the morrow, and sought to bring a whole Christ into their present day. Whosoever believeth shall never die; given a true faith in Christ you have something that death has no power to destroy; the faith that lays hold of Christ, is as undying as Christ. What shall separate us from the love of Christ? But the form in which our Lord puts the promise, taken in connection with the resurrection of Lazarus, and with the contrast between verses 25 and 26, suggests that there is a triumph over death here indicated, different from that enjoyed by dying believers. The last enemy that shall be destroyed is death. We shall not all die, but eat of the tree of life which is in the midst of the paradise of God and be armed against death. The New Jerusalem must come down from God out of heaven.

I believe that thou art the Christ. (27.) A very appropriate answer. Believest thou this? was the question asked; that faith in me is eternal life! Surely, she replies, thou art the Christ, the anointed One of promise, the Son of God, and therefore to have faith in thee is to have a life that nothing can touch. Admirable is that faith of Martha, especially when we think of the severe ordeal through which it had passed.

"THIS STONE HATH HEARD."

JOSH. XXIV. 27.

In a work well known to some and admired by all who have read it for the beauty of its diction and the clearness of the views it propounds—"The Ninth Bridgewater Treatise, a Fragment," by the eminent mathematician and philosopher—Charles Babbage,—there is a chapter on "The permanent impression of our words and actions on the globe we inhabit." Have we ever thought of this? Do we —not merely influence those around us by our words and actions in a thousand ways for good or for evil, that influence being carried out to wider and wider circles and transmitted down the current of time to bear fruit in all future generations, and perhaps to have all its reflected and scattered impressions again gathered up and brought as it were into a focus by infinite intelligence to be confronted with their author at the great assize,—but do we also write our actions on the materials of the globe itself? It must be so: it is merely a consequence of the well established principle of "the equality of action and reaction." Mr. Babbage shows that every pulsation of air set in motion by the human voice is communicated to the whole atmosphere and lasts through all ages, and a being possessed of unbounded mathematical knowledge "would trace every where the minutest consequences of that primary impulse;" though "such a being, however far exalted above our race, would yet be immeasurably below even our conception of infinite intelligence."

But let us pass on to his conclusion,—it is this: "What a strange chaos is this wide atmosphere we breathe! Every atom impressed with good and ill. The air itself is one vast library, on whose pages are for ever written all that man has ever said or even whispered. There, in their mutable but unerring characters, mixed with the earliest, as well as the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle, the testimony of man's changeful will.

"But if the air we breathe is the never-failing historian of the sentiments we have uttered, earth, air, and ocean are in like manner the eternal witnesses of the acts we have done.

"No motion impressed by natural causes, or by human agency is ever obliterated.

"Whilst the atmosphere we breathe is the ever living witness of the sentiments we have uttered, the waters and the more solid materials of the globe bear equally enduring testimony of the acts we have committed."

And some of the frequented haunts of men—what a testimony they could bear to the debasement, the foolishness, the empty purposelessness of much in human life! Suppose, for example, the echoes that have reverberated in the rocky walls of Elephanta were recalled by some mighty power and concentrated so that we could hear again from those stony statues, all that has been said and the sounds of all that has been done there for any period of time: how inane, how utterly below the vaunted 'dignity of humanity' would the whole picture be! Not to speak of old-time idolatrous praises of Hindoo deities, how much of it would consist of sounds of mere eating and drinking, following by noisy sports the most contemptible and talk the most irrational, relieved only now and again yearly by the merry voices of children and the sounds of healthy amusement. Visitors do not need to hack the old sculptures with their names; those dumb statues and dingy walls and decaying columns can bear faithful witness to all they have said and done: these mute spectators are the eternal witnesses of the acts that take place before them.

When the stone is made to speak out of the wall, then what will it say? In your public office, your private rooms, in all your haunts are the records of what you have said and done—nothing is forgotten; and all is written by yourself; you cannot challenge its accuracy: He who "of these stones can raise up children unto Abraham" can also make the earth hear, and them to "cry out," and bear their witness on your behalf or against you, according as your life has been.

BETA.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—Does Mr. Darwin say that crests, tufts, topknots, rosettes, ruffs, plumes, pendants, trains, and other sexual attractions will become *natural* to the females of the Bimana as they have to the males among Birds?

MILLINER.

Epitome of News.

SATURDAY, APRIL 22, 1871.

—Sharman was acquitted yesterday on his second trial.

—It is calculated that England will receive this year more than five millions of bales of cotton. It will now be seen what a great mistake has been committed in stimulating the enlarged production of Indian cotton.

—The *Orissa Patriot* draws a pleasing picture of the present condition of that province. The famine, by drawing the attention of Government to that much neglected spot, has done wonders. Postal communication between Cuttack and Calcutta is now performed in three days, and this time will soon be reduced, as the road is quite good enough for the passage of a mail cart. Canals and distributaries are gradually covering the province, and roads are being extended in all directions; while the numerous shops for European goods, the substantial houses and rising buildings, tell of increasing prosperity.

MONDAY, APRIL 24.

—The Messageries Company have reduced their first class fare from Madras to Marseilles, inclusive of *vin ordinaire*, to Rs. 600, and as the steamers pass through the Suez Canal, there is no railway fare across the isthmus to pay.

—A prize of rupees five hundred is offered by the Viceroy for the best Bengali tale or novel illustrating the social and domestic life of the Hindu.

—Mr. R. T. Hobart, Joint Magistrate, Etah, in a report, dated the 23rd March, makes the following remarks:—

"As far as our observation and information go, I would say that in this district, as a rule, direct means are seldom employed to take away infant life, save in a few notorious cases and among the very worst of the tribes. Death is caused rather by wanton or wilful neglect than in any other way. The number of sickly female children in arms which were observed was astonishing. They were all, so their fathers said, affected with the same disease wherever one went, viz., a drying up, '*Sookh jati hain.*' It is not such matter of wonder if, as is said, the poor little creatures are deprived of their natural nourishment. At all events, it is strange that the boys are not similarly affected, and the same fathers were unable to account for this any more than for the inequality between the number of boys and girls, except by attributing it to a freak of nature, or the work of God. Attention was called to the belief that a large number of illegitimate girls were preserved alive. It is a large proportion, but is not to be wondered at. There is the usual obstacle in the way of matrimony by the disinclination to marry without receiving a dowry; there is the natural desire of man to take to himself a partner; and there is, finally, the absence of any incentive to murder the offspring of such a connection, for such girls are given without dowry to the daughters of Thakoors similarly circumstanced."

—Lieut. Frere, H. M.'s 21st Fusiliers, Bangalore, owned a full grown hyena, which he reared from a cub, and made a great pet of, frequently having it over in his bungalow and taking it out for short walks occasionally. The other morning as he was out walking with him the beast got savage and attacked him. Mr. Frere was bitten severely. With the aid of a gentleman who was passing by he managed to kill him.

—*Bombay Gazette:* "We learn from Asseerghur that the two soldiers, Robinson and Picking, have both been committed for trial to the Bombay High Court on a charge of murder."

—The demoralization of the working classes in Paris is said to be frightful. Feeling confident that their house-rent for October, January, and April will be paid for them by the Commune, they are now clamouring to be released from the payment of the July quarter. All the grocers' and vintners' shops at Ivry have been pillaged by the National Guards. The provisions stored in the Vincennes forts have all been pillaged. All the guns in the forts were spiked before they were taken by the insurgents. All the arms in the arsenal were taken by the Committee.

—*Lucknow Times:* "His Excellency the Viceroy had some good sport ten days ago. On the 13th, he bagged a tiger and other smaller game. His Excellency also sent for some newly captured elephants and caused two of them to be let loose and captured afresh by the *shikari* elephants of the Maharajah of Bulrampore. On the 14th, His Excellency bagged two tigers, four antelopes, and one boar. There was still better sport on the 15th at Tilha; the contents of the bag were 3 tigers, 19 antelopes, 5 partridges, 5 rabbits, 1 peacock, 1 musk-cat, and 2 rare birds."

—The Bill for taxing feasts has been withdrawn.

—*Star of India:* "The Hon. Mr. Seward arrived at the Apollo Bunder from Parell at 4-30 P.M. on Saturday, where he was received by a guard of honour and the band of the 21st N. I. He then proceeded on board the homeward mail in a small barge which was towed by the Government steamer *Snake*. A number of European and native gentlemen were present on the bunder to witness the distinguished gentleman's departure from the metropolis of Western India."

—*Overland Mail*, 31st March: The Commune, which claims national as well as municipal sovereignty, is installed at the Hôtel de Ville, and has been proclaimed in Paris and at Marseilles.—The Revolutionary Government is said to be at its wits' end for money. The Bank of France has yielded to a demand for a further loan of a half million francs.—It is said that there are 35,000 cases waiting for trial in the Paris law courts, which are closed.—The police force has been suppressed by the Hôtel de Ville Committee.—The confiscation of Crown property to pay the war indemnity is the talk of the day in France.—The Prefect of the Loire has been murdered.—M. Lullier, the Revolutionary Commander-in-Chief, has been dismissed for throwing a chair at the head of one of the members of the Central Committee, in the heat of a discussion.—General Chanzy and Admiral Saisset have arrived in safety at Versailles from Paris.—The insurrectionary movement in Algeria is reported to be serious; a force of 30,000 men is in arms against France.—The Emperor Napoleon visited the Queen at Windsor on March 27, and was cordially cheered by the crowd.—Napoleon has issued an important manifesto, urgi[ng] union of the Conservative party to save [France] from dismemberment and anarchy.—The [Queen] opened the Royal Albert Hall at Kensing[ton] March 29. The spectacle was most impo[sing]. The Peers have rejected the Deceased Wife's Marriage Bill by a majority of 26.—Sir [C.] Dilke's motion censuring the Cabinet for [its] duct in respect of the Black Sea Confere[nce] been negatived without a division, after an ar[gu]ment debate.—The Tientsin massacre has been di[s]cussed in the House of Lords.—Mr. John Peel ([bro]ther has been returned for Tamworth unopposed.—The Albert Life Assurance Arbitration Bill has [passed] the Lords' Committee. The name of Lord [Cairns] is inserted in the Bill as arbitrator.—Paris [is] entirely in the hands of the insurgents, wh[o have] carried out the municipal elections decre[ed on] Sunday last. Less than one-half of the const[ituency] which took part in the vote of confid[ence in] General Trochu during the siege went to [the] and of course the Socialists are in an [overwhelming] majority. The Central Committee has [issued] and MM. Blanqui (who, it is said, will m[ost] bably be selected for President), Flourens [and] and Delescluze now reign unchallenged [at the] Hôtel de Ville. They have it all their [own way] and for the time being, the volatile citi[zens] getful of last week's massacre, are, if n[ot] cerned, careless of the morrow. The s[hops] again open, the theatres in full play, [and the] boulevards thronged.—The Commune w[as] claimed on Tuesday afternoon. Speeche[s] delivered by the members of the Council, bu[t] to the crowd they could not be heard. Th[e] de l'Hôtel de Ville where the ceremony too[k] was filled with immense numbers of N[ational] Guards, all armed, and was defended b[y] guns.

It is announced that the Commune has [been] proclaimed without disorder at Marseilles; and [the] Prefect and the General in command of the tro[ops] are said to have been made prisoners. The [city] is described as surprised, but quiet.

PARIS, March 30, 6·30 P.M.—Complete tranquilli[ty] prevails. Paris presents an aspect of sadnes[s] which increases daily. There are scarcely any [men] persons in the streets and Boulevards, very few carriages are to be seen, and the cafés and restaurants are deserted. The number of persons who have left Paris during the last ten days is estimated at upwards of 160,000.

The Commune has ordered the removal of some barricades which obstructed important thoroughfares, but the barricades in the Place Vendome remain intact.

English thieves are reported to have made their appearance in Paris lately in considerable numbers, attracted by the hope of pillage. In the sitting of the Commune, on Tuesday, a member proposed that all prisoners should be set free. The President said that this had already been done, except in the case of those who were confined for offences against the Revolution.

The curious fact is, that while the great war of 1870 was to settle the peace of Europe for half a century, its immediate effect is to inspire increased armaments all over the continent. Prussia is not disposed to disband till the price of peace is paid. She is increasing the strength of Metz, and making ready for any contingency. France means to have a volunteer force, if she cannot get an army. Russia is increasing the strength of her forces to 1,800,000 men. Austria, Italy, and Great Britian are all intent upom army reform. The prospects of the European millennium are dim.

In about three months (in July, we understand) the new Metropolitan District Railway will be opened to Cannon Street, and it will then be a direct run of about twenty minutes from the heart of the City to South Kensington, and it may be expected that the centre of all the glories of art and science—where are grouped the new Albert Hall, the new Exhibition building, the Horticultural Gardens, the South Kensington Museum, and the National Portrait Gallery—will be as much frequented by persons from the East End as the West End of the Metropolis.

Last night two members, Mr. McLaren and Mr. Candlish, were to be seen hauling into the House, and up to the table before the Speaker, what appeared to be a bale of merchandise. It was a petition against the Contagious Diseases Act, signed by 250,283 women residing in 134 boroughs, villages, and other places in the United Kingdom. The petition prays for the unconditional repeal of the Act as immoral and subversive of the personal security hitherto enjoyed by women equally with men.

Yesterday a workman named John Helmore, employed at the blasting works of Earl Granville, at Etruria, near Hanley, threw himself into one of the furnaces, and was instantly consumed, The deceased was a furnaceman, and was labouring under the influence of *delirium tremens*.

Tuesday, April 25.

—Mr. G. C. Bose writes as follows in the *Indian Mirror*: "I am not a little astonished to find in your columns of to-day's issue a correspondence defending the bestial barbarities of the procession [illegible]nsarees. The writer says that the acts [illegible]re represented were the 'purest of all [illegible]s,' and it is only they whose minds are [illegible]d any impurity in them. Now, Sir, I ask, [illegible]purest of all pure things to sing most [illegible]ngs and to give vent to all the foulest [illegible]es in the heart in worst motions and [illegible] Is it pure to go stark naked through [illegible] streets amidst a concourse of men and [illegible] broad daylight, making at the same [illegible]inable gesticulations?

[illegible]*adras Athenæum* states that the Home [illegible]t has decided not to permit General [illegible] to resume his appointment as Com[illegible]hief of the Madras Army.

[illegible]*of India*: "Captain Remington, the [illegible] turned *faqueer* several years ago at [illegible]d who has been living as such in filth [illegible]s, we observe, turned up at Roy [illegible] began to inculcate his extraor[illegible]e crowds in the bazaars. Having [illegible]th by the police, he revenged him[illegible]he windows of the Magistrate's [illegible]s. Thereupon he was arrested, [illegible] hoped the misguided man will be sent [illegible] asylum."

—Book and pattern parcels for England, *viâ* [illegible]ndisi, from this week, not over 1 oz., pay 1 anna [illegible]es; not over 2 oz. 2 as. 8 pies.

—A Native has been sentenced to two years' [illegible]prisonment for cheating Messrs. Wallace & Co. by shipping cotton droppings for good Oomraotee cotton.

—Cholera is said to be on the decrease at Bushire. Small-pox still prevails. Many of the poor have been provided with food and sent away from the town.

—General Garibaldi has been requested to take the command-in-chief of the National Guard of Paris, but his reply has not been received.

Wednesday, April 26.

—Noticing the Health Officer's report, the *Times of India* says: "It is just the point and burden of his report that he finds himself quite unable to meet small-pox by special defensive strategy. He laments that an Act to make vaccination compulsory 'seems as far off as ever,' and until that be done, he considers that 'the mortuary returns must still continue to be sullied with deaths from preventable disease.' There are two other barricades which the Health Officer would erect if he could—an insolated special hospital, and quarantine laws. He quotes the Commissioner of Customs to prove that the 'port is still without any quarantine rules;' and he fully explains the difficulties that retard the providing of such a safeguard. Though not by any means blind to those obstacles, Dr. Hewlett insists that something should be done, and points imploringly to the 10,171 deaths from small-pox in Bombay during the last decade as proof that something must be done."

—General Paul Haines, lately in command of the Mysore Division, has been appointed Commander-in-Chief of the Madras Army, *vice* McCleverty.

—*Times of India*: "Yesterday being St. Mark's Day, an ordination was held in St. Thomas' Cathedral, Bombay, by the Right Rev. Dr. Douglas, Lord Bishop of Bombay, when the Rev. Mr. Williams, deacon of the S. P. G. Mission at Kolapore, and the Rev. Mr. Roberts, deacon of the C. M. S. Mission at Kurrachee, were admitted to the order of priesthood. The sermon was preached by the Rev. C. F. H. Johnstone. The Ven. Archdeacon Leigh-Lye and several of the local clergy were present and joined with the Bishop in the impressive service of the laying on of hands. The Holy Communion was afterwards celebrated."

—*Bombay Gazette*: "The visit of Dr. Leitner of Yusufzai last Christmas seems to have given archæological researches a very satisfactory impulse. The Sappers and Miners at Takht-i-bahi have unearthed a great portion of the Buddhist town buried there, while another equally large has been discovered a few miles north of Hoti Murdan."

—Expelled from the Church of England, the Rev. Mr. Voysey flies to the arms of Baboo Chunder Sen. Here is what the *Indian Mirror* says:

"He has gone out of his vicarage at Tadcaster, a bold and uncompromising apostle of Theism. We are also told that he is going to establish a Free Church of the One True God in London. This is as it should be. We congratulate the liberal religious community in England on having at last succeeded in securing a zealous Theistic preacher, who will fight and shrink not, and will nobly consecrate his heart and soul to the organization of a Theistic community similar to the Brahmo Somaj. Here is what he says in a private letter received by a friend in Calcutta. 'I shall shortly migrate to London and open a church there of my own. Trust me, it will be pure Theism there.' We cannot resist the temptation of publishing the following extract from the same letter:—

'It is a marvel indeed in our eyes that the great law which regulated human progress centuries and centuries ago should have to-day a new and momentous illustration. From India, in the remotest ages of civilization, came all the culture of Europe, and all its religious ideas, nearly all its laws and certainly all morality. Now India is the first to have publicly inaugurated what will be the religion of many ages to come, until newer and brighter light shall dawn upon mankind. We have had our Theists in Europe, in England especially, and in America, but no organization of Theists into one body—no temple as yet, no celebrations. History will preserve this fact, depend on it, to illustrate for the thousandth time that India is the cradle of human intelligence and progress—the East is the mother of the West.'"

—*Daily News*: "The Chief Justice of Utah has recently refused to admit to the privileges of citizenship a Mormon living in a state of bigamy, and openly violating the law of the United States. If this rule be followed in future, then polygamy will become a blunder as well as a vice. Another piece of usurpation has been checked by the same Court. The Legislature of Utah had sanctioned the alienation of the public domain as a reward for good and obedient Mormons. The legality of all these gifts of land is now denied. While the Law Courts are thus effecting a silent revolution by simply administering the law, the miners who now flock to Utah in order to work its rich silver mines are making fascinating offers of marriage to the Mormon girls."

Thursday, April 27.

—*Times of India*; Madras, 26th: Government has ordered one company of the 19th Regiment to return immediately to Madras, to be dismissed. The men will receive pay until their dismissal.

—The following explanation of the late Kookie raids comes from Chittagong:—A daughter of the Kookie chief having died, a number of men's heads were wanted to burn with her dead body, and his subjects loyally proceeded across our frontier to collect the requisite material.

—11 men are said to have been killed *by hail* in the Allahabad district, last Friday.

—The Master Attendant at Rangoon thought fit, on Good Friday, to intimate the death of Christ by hoisting the flag at the flagstaff half-mast high!

—Lt. Col. F. M. Haultain is appointed to the command of the 19th M. N. I. at Singapore. The *Madras Mail* says of him: "The Government could not have made a better appointment to the vacancy created by the unfortunate removal of Colonel Cholmeley. In Colonel Haultain they have an officer singularly well qualified to allay the simmering disaffection in the 19th N. I., without in one iota yielding anything of the dignity of the Government. His very decided religious views, may, in a measure, affect Colonel Haultain's social relations with officers of a less serious turn of mind; but, even by those who would seem to deny him the right of private thought and action in the most momentous of matters, he is regarded as an admirable officer, under whom it is a great privilege from a professional point of view, to serve—just the style of man in short of whom the Bengal Mutiny produced several very notable examples—with great piety, nerve, self-devotion, and thoroughness. Colonel Haultain has ever been a popular officer with the sepoys under his command. He has the happy knack of making warm friends of the native officers without any sacrifice of authority; and he is wont to sympathise with the reasonable wants and wishes of his men without for one moment encouraging frivolous demands, or petulant complaints. The Irregular Organization of the Army is not wholly responsible for the widespread alienation between the European officers and the sepoys. Those officers themselves do not invariably make the best of an unquestionably bad system. A European gentleman who is true to himself, and to the State that employs him; who is thoroughly up to, and conscientious in the discharge of his official duties; whose manner of life is blameless; and whose demeanour is manly and never arrogant, need never despair of gaining the confidence of the natives of this Presidency."

Friday, April 28.

—*Home News*, April 7: Civil war has been raging in Paris during the week. On Sunday, April 2, the army of the Versailles Government and that of the Commune came into collision on the Neuilly road, and the contest was renewed on the following day. The insurgents suffered severely from the fire of Mont Valerien, and eventually fled in great disorder. General Bergeret and Gustave Flourens were in command of the Communists; the latter was killed. Generals Duval and Henry were taken prisoners and shot. The wildest excesses of the reign of terror are feared in Paris, and the Germans threatened to re-enter the city if order is not restored by April 15. Business is entirely suspended, all who can have fled to Versailles. The Madeleine and the Church of the Assumption have been pillaged, and the Archbishop of Paris has been arrested by the Commune. Religious orders have been declared dissolved and their property seized. Assi has been deposed and imprisoned by his colleagues; ingress and egress to and from the city is as difficult as during the siege, while the party of order in the city complain bitterly of the inaction of the Thiers Government and the Assembly at Versailles.

The sittings of the Brussels Conference have terminated.

The King of Spain opened the Cortes on April 3 with a speech from the Throne which gave great satisfaction. The elections have nearly all taken place, and the Ministerialists have a fair majority.

The question of the transfer of Cuba to the United States with the addition of Porto Rico has been revived in America.

A bill has been introduced in the Lords to disqualify Bankrupt Peers from sitting and voting.—Lord Granville has explained the circumstances under which the envoy of Prince Kassa was detained in Egypt.

In the Commons the motion of Mr. Baillie Cochrane urging Government to obtain from Prussia a mitigation of the terms of peace was withdrawn. No decision has been arrived at as to the course to be adopted with reference to the annuity branch of the Madras Medical Fund. The Ballot Bill has been read a second time, some members of the Opposition having threatened on going into committee to oppose its progress by every means allowed by the rules of the House. The Home Secretary has introduced the long-promised Licensing Bill, and Mr. Goschen a bill for a uniform system of local taxation and local Government.

On April 3 Her Majesty visited the ex-Emperor and Empress of the French at Chislehurst, and on April 5 proceeded with the Royal family to Osborne.

Her Majesty has confirmed the sentence of deprivation pronounced by the Judicial Committee against Mr. Voysey, and the Order in Council having just been returned to the Appeal Registry, the judgment will be forthwith carried out as well as an order for the payment of costs.

The Rev. Mr. Purchas has presented a second petition to Her Majesty praying for a further hearing of his case. The Bath Branch, and a Branch in the see of Salisbury, of the English Church Union, have protested against the decision of the Judicial Committee of the Privy Council in this case, as having no force in binding the consciences of the clergy.

The directors of the National Bank of India, instead of declaring a dividend, have transferred £22,000 from the reserve fund to provide for losses.

The directors of the Chartered Mercantile Bank of India, London, and China, have declared a dividend of 2 per cent. free of income-tax for the half-year ending Dec. last.

Mr. George Lyall has been elected Governor of the Bank of England. The retiring Governor, Mr. R. W. Crawford, M.P., has been presented with his portrait by the establishment.

The Census was taken on the night of April 2.

—*Overland Mail*: The statement that M. Thiers had paid 500 millions of francs as a first instalment of the war indemnity is without foundation. France has as yet paid nothing whatever of the

war indemnity, but, on the contrary, is in arrear with forty-eight million francs, the amount due up to the present for provisioning the German troops.

—*Daily News*: Paris: Arrests go on every day. There are now 500 prisoners in the Conciergerie. Chief among them is the Archbishop of Paris, with many members of the clergy, and the whole staff of the College of Jesuits. Yesterday the Curé of the Madeleine was arrested. To-day it is the turn of the Curé of St. Augustin. Not only are the priests put in prison, but all their little valuables are seized and carried off. Such prisoners are strictly guarded, but Citizen Assi has been allowed to escape.

The spy system also goes on vigorously, and the railway stations are closely watched. It is difficult for a Frenchman to leave Paris, if either he is well dressed, or looks under thirty-five years of age. All unmarried Parisians between seventeen and thirty-five are called upon to serve in the war battalions. It is easy enough for English people to leave the Northern Railway Station with tickets for a distant station, but tickets for near stations, especially St. Denis, are jealously watched.

The Commune is still in sad want of money, though the Bank of France has advanced another half million. This is now the third half million advanced. We daily expect a flood of paper money, and notes as small even as twenty-five centimes.

The soldiers at Versailles have been asked, man by man, whether they objected to fight against Paris. Those who objected were promised that they should be sent to do duty in the south. A mere sprinkling of the army answered no; about four per cent. They are released from duty before Paris, and the remainder it is believed may be depended on.

—Deaths last week, 363, by small-pox, 52.

HOLINESS.

(*From a Discourse by Mr. J. F. B. Tinling.*)

Those who would know what holiness is must not look anywhere but to God, and the only way fully to see God is "in the face of Jesus Christ." His whole life was holiness: in public and in private; with friends and with enemies; at rest and in action, Jesus illustrates to us fully yet simply the holiness of God. Our ignorance about holiness is therefore ignorance about Jesus. Our questionings as to what we should do and what we should not do; how far we may go into the world and how much we ought to testify against it, only show that we are not acquainted with the life of Christ. Here the object is plain, and the command is plain. If we ask about holiness, God puts nothing less before us than the life of Jesus, and if we ask what He would have us do, He says nothing less than "Be ye holy for I am holy."

But it is not enough to know what holiness is. With the incarnation of it before us we are as far from attaining it as ever. We are as destitute, by nature, of power as of knowledge. God has done much in showing Himself to us by Jesus Christ, but if He had done no more than that we should have been as miserable as if He had let us altogether alone. Many are at this day struggling with the impossible task of imitating Christ. Unwilling to acknowledge that the heart is depraved and the power to do good gone, they say they have got all they wanted in a glorious example, and take the life and words of Christ as their guide and law; but that life is a mere story to them, and those words but dead letters; for however they may force their works into an outward imitation of Christ, the real director of those works is the heart within, and that heart is just the same as if there were no Christ at all. But God has not set such a task as this before us. Nay, He is everywhere in the Scripture warning us from the attempt and setting before us His own way of making us partakers of His holiness. That way is not merely *to show Himself to us in Jesus* but also *to give Himself to us in Jesus*. "God was in Christ," and Christ was given to us not only to walk about and live, or even to die amongst us, but to be *united with us* in the closest possible manner in "an everlasting covenant." He appeared from the heights of heaven's glories having eternal life, almighty strength, perfect holiness; we were in the depths of earth's miseries, in shame, and weakness, and sin. Yet He joined Himself to us, and the secrets of justification and sanctification are in that union. Then we were made to Christ sin and sorrow; and He was "made to us wisdom and righteousness, sanctification and redemption."

It is often long before the really anxious and weary soul can see that for righteousness "Christ is all:" it is as often, perhaps oftener, long before the justified soul can see that *for holiness "Christ is all."* So that while the common doctrine of believers is that Jesus is a Saviour and an example of sanctification: the doctrine of the Bible is that Jesus is "righteousness and sanctification." The reason why this full truth is so much neglected is just the reason why salvation is so much neglected: it is not understood. Even real Christians will often say I can see how Christ can help me towards sanctification, but I do not understand how He can *be* my sanctification. But the former idea is found to be quite insufficient in practice and to exist along with all the inconsistencies and fruitless struggles of which we have spoken; while the latter, when really received as a fact, is found to bring a power into the life which was never known before.

Jesus then is our sanctification, or holiness; and the way to use Him as such is to *realize that God has united us with Him.*

Every moment of our lives in which we are conscious of this fact we shall live in a practical holiness which all our past efforts did not bring within our reach.

Realizing that we are one with the Son of God we cannot sin even in the commonest forms of trifling or worldliness. If the sin gets in the sense of union goes out. It is not that we are any holier in ourselves in the old nature: for that must ever remain "enmity against God," but it is that the new nature, the divine thing within us, is awake and in activity—its activity being always communion with Jesus—and when this is so the flesh is kept under, and the believer is walking in holiness of life.

But who of us walks uninterruptedly in this way? Perhaps not one. Yet the doctrine and our experience are perfectly agreed, for however clearly we may have seen the former it can only have power with us while we use it, and we cease to use it as often as we forget that we are one with Jesus.

Simple as this thought is, the reception of it would change even the outward circumstances of some lives. Some of my readers may already be shrinking from it because it lifts up a higher standard than they care to live by; they have prayed to be made holy and they have tried in their own way, and sadly failed—now they see God's way and it is likely enough they may wish to escape it.

Yes, you see *God's* way has power. Union with Jesus always realized! Apply it in thought to your daily life. How would it affect the occupations of the day, and the spirit in which the occupations were done? Think of it in the dressing-room; in the drawing-room; in company with people of the world, and in company with believers. Suppose that for one whole day the thought had possession of your mind, and never for a moment left you. Would you on that day be so long in bed or fritter away so much of the morning? Would you have no more enjoyment in reading God's Word, and no more active Christian work than usual? Would you entertain your worldly visitors as much with meaningless time-wasting words, and as little with testimony for Jesus, and would your dress and ornaments remain unchanged as you dwelt on the truth, that you were dead to the world by union with the crucified Son of God?

It may seem to some that by making holiness depend upon a sense of union with Jesus, we are shutting out the work of the Spirit and all those means and efforts which have clearly been given or recognized by God. But the truth is, no other way of seeking holiness will so much honour the Spirit or use all lawful means. Indeed in this way everything from the beginning depends upon the Spirit of God, and we are in His hands as the clay of the potter. Our success and attainments will be the result of no effort of our own, but of our submitting to every movement of His hand. How shall we become believers at all, but by Him? "No one knows the things of God but the Spirit of God." He is "the Spirit of Christ," and does "not speak of Himself," but "testifies" of Jesus. It is through Him alone that we are able to believe the gospel and by Him that we are born again. But this is only the beginning of His work with the believer; only the beginning of His testimony of Christ. When a Christian receives the truth that Jesus is made to him sanctification he receives it by the teaching, and by the power of the Spirit, just as much as the earlier truth of righteousness, and when he has received it, he is as dependent upon the Holy Ghost to make him realize it from moment to moment, and so to be holy as well as to know how to be holy as he was at any of the earlier stages of his life.

We need to remember this truth particularly, for the Holy Ghost is not as much recognized in the church as He is in the Bible; we need to know that we can no more do the least thing, than we can do the greatest thing without Him—that He is not to be sought on special opportunities, and for great efforts, but that we need Him to remind us of union with Jesus, and to make us use, and enjoy what is ours in Jesus, through the ordinary occupations of the day.

And here the thought may occur to my reader, that it is impossible for a man to be always thinking of one thing, always dwelling upon [illegible] Christ; that business, and family [illegible] social intercourse, must be attended to, [illegible] thoughts necessarily occupy the mind. [illegible] true, but it does not contradict what I [illegible] A simple illustration may make the tru[illegible] The Prince of Wales has just visited Ir[illegible] during ten days his time has been fil[illegible] varied and unaccounted engagements. [illegible] ment has been great, and the necess[illegible] times of thinking of the particular matte[illegible] has been imperative. Did our Prince[illegible] account forget who he was, or act un[illegible] the Queen's son and the heir to the t[illegible] *realize* our position is not necessarily t[illegible] ing about it to the exclusion of other n[illegible] therefore we may by the blessing [illegible] Ghost be so made to understand, tha[illegible] ever one with Christ, that we may [illegible] and minds occupied with the bus[illegible] or of the family, and yet do it all [illegible] consciousness of our spiritual pos[illegible] ing worthy of the vocation w[illegible] called."

Realizing union with Jesus neces[illegible] a submitting to the Spirit of Jesus. I[illegible] means anything less than this, it is a mere fan[illegible] for it is inconceivable that God should accou[illegible] those to be one, who are actually as separate [illegible] irreconcilable as the spirits of earth and heav[illegible] But when God makes the believer a "member [illegible] Christ's body, of His flesh and of His bones," He also gives him the Spirit of Christ to the entire superseding of his natural spirit. So that the Lord Jesus and the believer, as a believer, have *only one Spirit;* and "if any man have not the Spirit of Christ he is none of His." Perhaps some of my readers need to be reminded that if they are children of God at all, the Holy Ghost must be dwelling in them, and what they have to see to is, not that they persuade Him to come to them, but that they submit themselves to Him who is in them already. If they are realizing union with Jesus, they must do this for they will realize the Spirit of Jesus in them as their own spirit, and move at His direction. There is no effort in this, but a ceasing from effort; for human thought, and power, and will, are nowhere, but everything is done by the Spirit of Christ. And so the highest possible attainment in holiness, will be letting God alone within us to perfect His own work. There is no danger of this doctrine leading to carelessness. If any one is careless it is through *resisting* the Holy Ghost and so through an evil activity. For the Spirit moves us to prayer, and "prays for us with groanings which cannot be uttered," so that the Christian who neglects prayer does so by quenching the Spirit. The Spirit again has written the whole word of God for us and told us to search it, so that the Christian who does not do so sets his own will up against the will of the Spirit. These are very obvious examples of his will, but they may suggest others which each of us has been conscious of in past experience in which our sin and failure have been forgetting that we were one with Christ, and therefore that the one real Spirit, and the only Spirit to be obeyed, was the Spirit of Christ. It may be that my reader is partly persuaded and partly perplexed. The main truth of union with Jesus and possession of His Spirit may be new and may be acceptable as the means to holiness, while the way to use it, to realize it always, and to be quiet, and submit to the spirit within, may suggest many questions and difficulties. The best advice in such a case is, Do not think of them; act up to the light you have got. Try to use the main truth. Where you do know the mind of the Spirit, submit to Him fully and at once, and for the rest remember the word, "If any man *will do His will* he shall know of the doctrine whether it be of God."

THE WALDENSES WORSHIP IN ROME!

The letter of our correspondent in Rome, which we publish in another column to-day, gives the first intelligence of the permanent establishment

within the walls of Rome, of Protestant worship. This is the most gratifying announcement we have been able to make since the news of the downfall of the Pope's temporal power.

Progress has been made ever since the emancipation of Rome, in the work of establishing schools, diffusing the knowledge of the Bible and other religious books, and measures have been set on foot looking to the opening of a place of Christian worship in the city. And it seems fitting, indeed there is a beauty and glory in the fact, that the Vaudois are the first to plant the standard of the [illegible]l within the walls of the Papal capital. We [illegible]ore joy in proclaiming this event, than we [illegible]ve had if any other Church had been at [illegible] For it brings to mind the truth so [illegible] the Christian world, that the dwellers [illegible]eys of Piedmont preserved in its purity [illegible]nes of the Gospel through the long, dark [illegible]h all but they had sunk into the depths of [illegible]n. The story of their persecutions by the [illegible]ower has thrilled the world for centuries. [illegible]as preserved it for future ages, and poetry [illegible]ed it with hallowed interest. It lives [illegible]mory and heart of Christendom as the [illegible] and blackest page in the history of a [illegible]hat gave birth to the Inquisition and all [illegible]rs that the Inquisition wrought. Travel- [illegible] year resort to the Vaudois valleys, and [illegible]ep emotion on the precipices down [illegible]who loved Jesus Christ were hurled [illegible]hey come away from those scenes [illegible]re intensely Protestant than ever, [illegible]the genius and spirit of the reli- [illegible]and the religion that endured

[illegible]ory of those awful persecutions [illegible]sed that sonnet which takes [illegible] of all his minor compositions: a [illegible]al poem in these few lines—

[illegible] Lord, Thy slaughtered saints, whose [illegible]ed on the Alpine mountains cold!
Even them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones.
Forget not! in Thy Book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred-fold, who, having learned the way,
Early may fly the Babylonian woe."

How wonderfully this prayer has been answered! Look at the following facts.

Upon the extension of the Cavour Constitution over the most of Italy and the removal of the Italian seat of Government from Turin to Florence, the Waldenses extended their missionary operations over the country. They removed their School of Theology to Florence, and, purchasing the ancient palace of a cardinal, established their seminary and chapel and printing press within the walls that had once been the head-quarters of their enemy. In every section of Italy where the liberty of worship was secured by the Cavour Constitution, they have planted missions, and by schools and preaching they are vigorously diffusing the knowledge of the Gospel. Other agencies for the same purpose have been active. American Christians and British Christians have had their faithful agents in the same fields. As soon as the Pope ceased to be the monarch, and the Cavour Constitution, securing to every man the liberty of worship, was extended to Rome, those faithful Vaudois went into the city and sought to plant the seeds of divine truth in the heart of Rome itself. Much prayer has been made in all the Christian world for that city, and for a special blessing upon the means employed to enlighten it with the Gospel. The preaching of the word in English could do nothing for the native people. The English have their chapel, and the Scotch have theirs, and American Episcopalians have theirs, all outside of the walls; but if they were within they could do nothing for the inhabitants, for all the services are in the English language, an unknown tongue to the Roman people. But these Vaudois, the Waldensian Christians, speak the language of the city and the kingdom. They are Italians. They go to their own. With a power that no foreigner can wield, they put the truth before the popular mind. As the Spanish in Madrid and the Mexican converts in Mexico, so these native Christians will make the word intelligible to their countrymen. They have hired a room for ten years, which indicates their confidence in being able to maintain their ground. It is a place once devoted to theatrical performances. It is now to be a place of prayer and praise and preaching, in the Italian tongue!

Such an event deserves to be chronicled with gratitude to God, and celebrated with songs of rejoicing. We do not know how many centuries have passed away since the Gospel had liberty in Rome. Nero permitted Paul to preach there two whole years in his own hired house. Pius IX. would not suffer a Scotch minister to preach even in English, in his own house. The Roman Church forbade what pagan emperors permitted. And down to the last year, after all other powers on earth, even China and Japan, had permitted freedom of worship, the Church of Rome denied it wherever she had power to prevent it. We are specially glad that the Pope has not got away from Rome before the Vaudois have come in with their Bibles and Church and preaching. It will be a fitting finale to his reign to see that the little community from the valleys of Piedmont, which his predecessors sought to exterminate with fire and sword, have lived on and preserved the faith; and now when the arm of Papal power is broken, these persecuted saints have come to the very foot of his throne with the Gospel. It is a glorious consummation, and we shall hail with increased satisfaction the record of triumphs wrought, by the grace of God, through these champions of Christianity in the very citadel of Romanism.

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints."—*New York Observer.*

Miscellany.

—Report of the Irish Presbyterian Mission in Gujarat and Kattiawar:

(*Continued from page* 64.)

Gogo: The principal means of evangelization in connexion with this station is the proclamation of the Gospel in the bazaar and mohllas of Gogo, and in the villages and towns of Kattiawar. A considerable portion of the past year was devoted to this department of the work, upwards of four months in the cold season having been spent in itineration. During this time 70 towns and villages were visited, and the truth as it is in Christ made known to large audiences. On no occasion was the Missionary or the Catechist badly received by the people of the country, but on the contrary much friendship was shown them, and almost every where an intelligent interest taken in the gospel message.

Colportage has also been carried on; and 4,115 books and tracts were sold, by the Colporteur and at the Mission House, realizing Rs. 161-14-8, the cost of circulation being Rs. 93-8-1.

A tract of land at Kurrerda, near Gogo, has been rented, from Government, for cultivation by Christian families. We hope that in a few years there will be located there a prosperous Christian Settlement, and that it will become a centre of light to the surrounding district.

Surat: In connexion with the Native Church there are ninety-one individuals, inclusive of the unbaptized wards of the Mission, under Christian training. Of these, twenty-five are communicants.

As to the spiritual condition of the members of the Church, we desire much to see among them a higher standard of consecration to God's service, and of zeal for His glory. On behalf of some, however, we have reason to be thankful for their consistent character; but on the part of others there are many imperfections to be deplored. Probably we expect too much from converts in the first instance—forgetful of the depths of moral degradation out of which they have been brought, and the unfavourable circumstances by which they are surrounded.

Borsud: It is worthy of observation that the material circumstances of the Converts at this station are steadily improving. Almost all those who entered the settlement as weavers have taken to cultivation, and now possess bullocks, ploughs, carts, and buffaloes of their own. That their moral character and conduct have improved, no one acquainted with them can deny. Although we are sometimes humbled and grieved by unworthy conduct of professing Christians, and mourn over so much imperfection of character yet apparent, still when we remember "the pit out of which they were digged," there is great reason for thankfulness to God that He has caused the word of His grace to sink into so many hearts, and yield the amount of genuine fruit we are privileged to behold.

Three men and one woman were baptised at Anund on the 20th November, and there are at present several other inquirers under instruction with a view to their admission to that ordinance.

Ahmedabad: Nine years ago a colony of nine Christian families migrated from Borsud and settled in the township of Shahawadi, where the Christian village of Ranipur has since risen. The population of Ranipur—which is four miles from Ahmedabad on the Dholka road—is now about 250, most of whom are baptised, while the rest regularly receive Christian instruction with a view to admission into the visible church by baptism.

The general moral character of the people of Ranipur is satisfactory; and the consistent conduct of many unmistakeable followers of the Saviour is ground for gratitude to God for His sustaining grace. These people have had to bear many reverses in their worldly affairs. As they are cultivators, they suffered considerably from the drought of last year, and from the locusts of the previous one. It is difficult to say exactly what is the moral effect of these Christian villagers on the neighbourhood around; but this much is certain, that the bitter hatred and opposition of earlier years has largely given place to a much milder bearing.

Of books and tracts, 4,668 were sold during 1870; the sum realised by these sales, was Rs. 175-12-6. Thus many seeds of truth have been sown which, under the fostering care of the Holy Spirit, may spring up unto life eternal.

Christian Work for April; Letter from Paris:

All hope crushed under the iron heel of the conqueror!—forced submission!—every refuge gone!—every resource vanished!—Paris taken by famine, and entered by the enemy!—the Peace, with all its hard conditions, signed, while the Germans trod the Champs Elysées!—humiliation drunk to the very lees!—yet France is elastic, and will arise, yea, is even now arising—unchanged! It is not in sorrow, or in events the most tremendous to change national character or national bias. The stretched-out hand of the Almighty is unseen, unnoticed, unheeded, where his word has been unknown—or where known, despised. Remember that Christianity in France is generally seen under the unnatural garb of Romanism; our Blessed Lord is ever confounded with the Pope and tyranny—the Gospel with Priestcraft; that the small handful of Protestants mix but little with their fellow-citizens, or (with some bright exceptions) conform to their habits, and smother their own light if they do; that religious life is low among the best; the Bible not in its place, either in church, family, or life; that few are missionaries;—and you will not wonder if France rises infidel, as she fell! We would willingly partake in and express the sanguine hopes of sanguine minds, but dare not, on the evidence of our experience. We doubt that the trial is yet over, and we still more doubt any present salutary effect on the nation. But what we do *not* doubt is that God has ultimate plans of mercy for France; that He is acting in love: that, as in years gone by, the dispersed Huguenots carried the seeds of truth, honesty, piety, and industry, throughout the world, our *more than a million* of dispersed soldiers are gathering up, and will shortly bring back among us, the long ripened fruit of what was then sown from Switzerland, Germany, and elsewhere. The generosity and tender kindness of the Swiss are filling France with admiring gratitude, and it seems impossible for this not to have a large moral and religious bearing. Christians, although greatly shaken with regard to their present duties, are beginning to understand that a new order of things must be prepared in the modes of evangelisation and spreading sound doctrine.

"It is too often forgotten," said Prevost Paradol, when speaking of the greatness or of the fall of nations, "that the causes of these great events are purely moral, and must always be explained by a certain state of souls, of which the material changes which strike in after days the imagination of the vulgar are but the visible and inevitable consequences." "It would be easy enough for us," says E. de Pressensé, "to explain all by the Empire. Doubtless," he continues, "too much harm cannot possibly be said of it; and those have the right to treat it as it deserves who cursed it and resisted it from the first, and who are among the *élite* of the nation, that never bowed the knee before this new Baal. . . . Do not let us forget that it is the worshippers which make the idol. . . The Empire would never have lasted

Digitized by the Digital Assistance Fund
Government of Maharashtra
on 28 February, 2020

had it not met points of contact in the nation . . . What we need to be cured of is not only the Empire, but the state of mind and morals which rendered it possible." Pastor E. de Pressensé has been nominated a member of the Legion of Honour, for his fine conduct in rescuing the wounded. His name, with one or two other well-known and esteemed Protestant pastors, was presented at the elections, but failed;—in the Republican club of Nismes he was immediately set aside as "a man of *Religion*, which the Democratic and Social Republic will not have!" Another pastor, who has laid aside his Christian pen to edit a little Republican paper, hoping thereby to bring Republicans to sounder views, was pulled down repeatedly from the same platform, and for the same reason. We are saddened more and more to see truly religious men totally inexperienced in political debates, using their pens and their speech in what is worse than useless, being entirely out of their sphere and habit of thought. We do not allude in this to Pastor E. de Pressensé, who has long held a high standard of politics in the *Revue Chrétienne*, about to reappear.

The necessity of obligatory and universal elementary instruction is now brought with great force of evidence before us. Journalists of every shade of liberal opinion advocate it, and attribute great part of the national disaster to its neglect. "What has raised Prussia so high," says the *Siècle*, "is instruction; what has brought France so low is ignorance. And do we not see the Belgians and Swiss thoroughly convinced of this truth, giving to our poor refugee soldiers the bread of the mind with that of the body?" And, taking up a supposed objection on the ground that France, under St. Louis, Louis XIV., and Napoleon I., or Spanish patriots, and others were not more learned than ourselves, the same paper says, "Learning is not the exclusive source of duty, honour, and sacrifice. Religion, even when allied with ignorance it becomes superstition, is another. But to-day, is religious faith strong enough in the heart of the people to take the place of learning? Who would dare to affirm it? The first has almost disappeared without the second having taken its place. Besides, neither should take the place of the other, they should unite. I say as much of monarchical faith which in the time of kings, gained battles; it is long dead. And Republican faith, and Napoleonian faith from 1791 to 1814 gained so many victories, brought forth so many heroes, . . . dead also! The remembrance scarcely exists. Nothing remains standing. In the soul of France there is nothing left of what makes a people live, animates, strengthens, raises it, viz. faith!" The writer then presses the necessity of instruction, in order, he says, "to give to our unhappy country the only thing that it needs, to raise it up anew, viz. Republican faith!—the Faith of the Future." Still the same tendency, which we have often pointed out, not the look back to the God of Truth, but the look forward to the world's religion to come, which they expect will gather, unite and satisfy universal aspiration, politically and religiously. Oh! that Christians, in their thoughts, study, and teaching, were on their guard against this! Instead of which they rejoice and often give the hand of fellowship to those who advocate it, for want of seeing, by the light of God's word, whereto it leads.

TELEGRAPHIC NEWS.

London, April 21st: In the House of Commons last night, Mr. Lowe presented his annual budget. The receipts for last year (1870-71), which were estimated at £67,634,000, realized £69,945,200, and the expenditure, which was estimated at £69,486,000, amounted to £69,548,529. The receipts for the current year are estimated at £69,595,000, and the expenditure at £72,308,000. In order to make up the deficit of £2,713,000, resulting from the new military measures, the Chancellor of the Exchequer proposes to levy a tax on lucifer matches, to reorganize the legacy tax, whereby he hopes to realize £850,000. To provide for the remainder of the deficit, he proposes an augmentation in the income-tax of one penny farthing, chargeable on a new method at so much per cent. instead of so much per pound. The tax on matches was subsequently adopted by 201 against 44.—Severe fighting continued during the whole of Thursday at Neuilly and Lavallois. The Versailles troops have been reinforced at Neuilly bridge. Cannonading is incessant. The Versailles troops have entrenched themselves at the railway station of Asnières. A decisive engagement is imminent. The ramparts of Fort Maillot have been ruined on each side.—Omar Pacha is dead.—The *Times* of to-day publishes a telegram from Constantinople, stating that the Sultan has sent his Chamberlain to Cairo, demanding an explanation from the Khedive regarding his armaments and taxing of the population.

22nd: The Duke of Argyll has sent a despatch to the Government of India recommending the establishment of a relief fund for widows and orphans of Staff Corps officers.—The Indian Finance Committee has resumed its sitting. Mr. Morris, the Commissioner of the Central Provinces, gave evidence relating to the land settlement and the importance of roads and irrigation in the Central Provinces.—Colonel Phayre gave full information concerning the capabilities of British Burmah, and the want of a country population.—The Commune again claims to have recaptured a barricade at Neuilly. Incessant cannonading was continued yesterday (Friday) between Neuilly and Clichy. The general attack on the insurgents has not yet been commenced, but the journals unanimously declare that it is imminent. The Commune are making extensive preparations to resist the expected attack.

23rd: A rumour from Paris states that M. Thiers has paid 500 million francs to the Germans, who will evacuate the forts.—A complete investment of the city is projected. The Versailles gendarmes are already at St. Denis.—Cannonading was going on at Neuilly on Saturday. No further engagement has taken place.

24th: Latest advices from Paris state that the cannonading yesterday was feeble.—The Versailles troops have fortified the Chateau Becon.—A league, established for supporting the liberties of Paris, is making a last effort to bring about a conciliation. If M. Thiers accepts the autonomy of Paris, the League will force the Commune to accept it.—The rumour that the Germans were about to evacuate the Paris forts is false.—The measures proposed in Mr. Lowe's Budget, are generally condemned.—There is an armistice at Neuilly to-day for the purpose of allowing the inhabitants to evacuate the town.—A masonic delegation has proposed an arrangement based on the recognition of the municipal franchise of Paris. M. Thiers has replied that such an understanding is impossible, and that he adheres to the municipal law voted by the National Assembly.

25th: In yesterday's sitting of the German Reichstag, Prince Bismarck declared that the Paris Forts would be surrendered only after the final conclusion of peace, even if the first instalment of the indemnity should have previously been paid.—No change has taken place before Paris.—The bombardment of Forts Vanves and Issy continues.—A large crowd of workmen assembled before the Houses of Parliament yesterday, with petitions against the tax on Lucifer Matches. Some disorders took place, and the police interfered.—In the House of Commons last night, a motion, brought forward by Mr. White, condemning the measures proposed in the Budget, was rejected, after a long discussion, by 257 against 230 votes.

26th: In the House of Commons yesterday, Mr. Lowe withdrew his motion for a tax on Lucifer Matches; he said he would propose another project on Thursday next.—The Paris belligerents have taken advantage of the armistice to repair the barricades, and to construct others.—No change has occurred in the situation before the Capital.—A notice has been issued by the Chemin de fer du Nord to the Station Masters announcing that the blockade of Paris has commenced, and that all provisions destined for that city will be stopped.—Cannonading has recommenced violently along the whole line, principally against the southern forts, which are replying feebly.—A great attack is expected to be made to-night (Wednesday).—In the House of Commons yesterday, Mr. Gladstone, replying to Major Anson, said no data existed for calculating the cost of retirement by Indian officers. Colonel Norman estimates the cost at £880,000 annually.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan, 22nd:*

For Brindisi.—Lieut. Ross, R.E.; Brigadier General and Mrs. E. P. Lynch; Colonel R. Young; Mrs. Campbell and 2 children; Mr. J. H. M. Cox; Mr. W. B. MacTavish; Mr. and Mrs. Langley; Mr. T. A. Welti; Mr. A. D. Grant; Mr. J. W. Dalrymple; Mr. G. W. Allen; Mr. F. G. Gibson; Mr. W. S. Howard; Mr. Chevalier; Mr. R. C. Antrobus; Mr. G. Mills; Colonel J. S. Gell; Major H. Lock; Mr. R. C. Jones; Captain Trevor; Mr. J. Pitt Kennedy; Mr. P. F. Robertson, 92nd Highlanders; Mr. F. Grant; the Hon. R. S. Ellis; Mr. Hunter Blair; Mr. Grimshaw; Mr. Walter Ewing Crum; Captain A. D. C. Inglis; Colonel Raikes; Mr. Patten; Mr. Scott; Mr. Chisholm.

For Southampton.—Major General and Mrs. Browne, 9 children and European maid-servant; Mrs. Grant, 2 children and European maid-servant; Mr. P. Ryan, Miss Ryan and 3 children; Mr. W. Standex; Lieut. Colonel and Mrs. Magniac, 2 children and ayah; Mr. H. M. Grant; Mrs. Robinson, 3 children and European maid-servant; Mr. and Mrs. Lidderdale and 2 children; Mr. John Kydd; Mr. and Mrs. Watchman and child; Mr. J. Watchman; Mr. and Mrs. Coldstream; Assistant Surgeon Ffolliott; Mr. Justice; Mrs. Watson, 2 children and European maid-servant; Colonel and Mrs. Fife, 5 children and 2 native servants; Lieut. Colonel Briggs; Mr. and Mrs. Glover, child and ayah; Mr. W. E. Moran; Mrs. W. C. Rowe; Mrs. Clery; Captain Cathcart; Mr. John Steel; Rev. Edwd. Davis; Colonel Laing; Mr. J. Broughton; Captain Lambert; Dr. De Pateck; Mr. Coates; Mr. Pullen and wife; Mr. and Mrs. Hudson; Mr. and Mrs. Chapman, 3 children and European maid-servant; Major and Mrs. Shaw, 4 children and ayah; Captain Wacford; Staff Asst. Surgeon Campbell; Asst. Surgeon Millar; Mr. Galpine; Messrs. Barratt, Speck, Stafford, Du Gue; Captain and Mrs. Robertson, R.H.A.; Lieut. Carleton; Lieut. Moore, R.E.

For Suez.—Mrs. and Miss Ross; Colonel Macmillan; Mr. Thomas; Mr. Phillips; General Hampton; Captain Fellowes; Mrs. Gonsalves, 4 children and ayah; the Hon. Mr. Seward and servant, 2 daughters and 3 servants; Mr. Rodman; Mr. Wadsworth; Mr. Julius Posner; Mr. Warren; Mr. Deacon; Captain Willoughby; Mr., Mrs. and Miss Gordon.

Per Str. *Orchis, 26th:*

For Liverpool.—Mrs. Davidge and 2 children; Lieut. and Mrs. Hexton; Mrs. Jacob and 2 children, and Mr. and Mrs. Potter and 3 children.

PASSENGERS ARRIVED.

Per Str. *Lorne, 22nd:*

From Liverpool.—Surgeon Major and Mrs. Williams; Lieutenant Mathews, 2nd Regiment; Ensign Hervey, 83rd Regiment; Cornet Masters, 5th Lancers; Messrs. H. Webb, J. Jameson, and Byrne; Miss Watson; Mrs. A. Watson; Mrs. Wallace, Wallace; Miss Duglon; Mrs. Cox and child; Mrs. Jac two children; Mr. and Mrs. Deacon and two children.

Per P. and O. Str. *Sumatra, 22nd:*

From Southampton.—Mrs. Baylis and child; Mr. Pike; Lieutenant Anderson; Mr. Munro (2nd class Surgeon Mc Carthy; Colonel Holland; Surgeon W A. Huson; Captain G. W. Cox; Miss Hunter; Assist Gerard; Dr. E. S. Ringer; Mr. H. Weyhall.

From Brindisi.—Captain Johnstone; Mr. C. For Grahoohi; Mr. De Guyne and four native servants.

Per Str. *Apis, 24th:*

From Trieste.—Major Sibthorpe, Mrs. Sibthorpe, Mr. W. Bailie and a second-class native.

Per Str. *Australia, 27th:*

From Southampton.—Major and Mrs. Chester; Mr. and Mrs. Hynes and infant; Lieutenant B. Blood Sedgwick; Mrs. Basden; Captain C. M. Brown; Cap Miss Basset; Mr. J. W. Noble; Mr. and Mrs. Shephe Mrs. Boulderson; Captain Newbolt; Lieutenant Cra termaster Shawe; Assistant-Surgeon Lougheed; E Lieutenant Sedgwick; Mr. Palmer; Captain Rol

From Gibraltar.—Ensign Kenny.

From Brindisi.—Lieutenant-Colonel Boisra Millar; Captain Hewetson; Mr. Phillips.

From Suez.—Mr. J. W. Gotobed; Mr. F. F

DOMESTIC OCCURR

BIRTH.

DAVIDSON—April 25th, at Cheltenham, th Colonel A. Davidson, R. E., of a son.

DEATHS.

GILLAN—April 20th,—At Poona, Catherine Gillan grandmother of James and George Edwards, aged 76 years.

TREVOR—April 24th, at Matheran, Augusta Christina, the beloved wife of Capt. W. Gordon Trevor, Bombay Staff Corps.

DEVITTE—April 25th, at Bombay, Isabella, the wife of Sub-Conductor P. Devitte, Supervisor P. W. Department.

VANWULLEN—April 26th, at Cowasjee Patell's Tank Lane, of fever, Henry Adolphus, only son of Mr. and Mrs. T. D. Van Wullen, aged 7 months and 7 days.

WOODS—April 26th, at Kalbadavie, Elizabeth, the wife of Mr. A. Woods, of the Customs Department, aged 22 years and 6 months.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

JOHN CONNON, Esq., *Chairman.*

CHARLES MACDONALD, Esq., *Deputy Chairman.*

JAMES ARNOTT, Esq., M.D.	JOHN MACFARLANE, Esq.
THOMAS BLANEY, Esq.	HAMILTON MAXWELL, Esq.
REV. D. C. BOYD.	W. NICOL, Esq.
J. W. BROWN, Esq.	REV. J. PATON.
HENRY CONDER, Esq.	A. F. SHEPHERD, Esq.
LIEUT. COL. DAVIDSON, R.E.	N. SPENCER, Senior, Esq.
H. D. DODS, Esq.	G. RAMSAY WILSON, Esq.
W. G. HALL, Esq.	JAMES WINDRAM, Esq.
W. F. HUNTER, Esq.	A. WRIGHT, Esq., M.D.

BYCULLA SCHOOL—OLD ADELPHI HOTEL.

Master,—MR. MCDONALD, } with three Assistants.
Mistress,—MRS. MCDONALD, }

Music Master,—HERR SCHMUCK.

FORT SCHOOL—8, HORNBY ROW.

Master,—MR. LUMSDEN, } with two Assistants.
Mistress,—MRS. LUMSDEN, }

Music Master,—HERR SCHMUCK.

The teaching in both these Schools is up to the Matriculation Standard of the Bombay University.

FEES.

First and Second Classes...Rs. 5 per Month.
Third Class..... „ 7½ „
Fourth and Fifth Classes .. „ 10 „

BOARDERS.

Mr. & Mrs. McDonald have ample accommodation for the reception of Boarders at the Byculla School-house.

D. C. BOYD, } *Honorary Secretaries.*
J. PATON, }

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.